lirfit or the atmosphere but by the moral beauty from within.

The shadow of Supreme Humanity falls upon the heads of all Mahatmas Irke a divine aureole and their influence spreads like wild fire.

We know in our own experience that living, dying or dead, Mahatmas reign over the hearts of men ; and we submit ourselves to their authority willingly, loving-Iy and cheerfully. The reason for this is not far to seek, The intuitions of the Divine in our hearts profoundly. recognise their counterpart in some men we come across either in history, or in our experiences of life. It is impossible to be devoid of sympathy for the great and good, because these are, in fact, ourselves; that is to say, the embodiment and reality of what is noblest and best in us, that which "we cannot make ourselves even if we would. All the impulses ;

and strong wishes for moral or spiritual life we feel, and to which, somehow or other, we fail to give effect, become proved I realities in these superior beings. The mind of God, faintly shadowed in our hearts, kindles into a sort of supernatural ;

light in them. This light we did not make, we cannot quench. It illumines our path far before and behind. They become divine men ; their presence and their life strike us as not of

the earth. Not a few fall down and worship them as e"ods.
Thus the wisdom of Greece took shape in a Socrates ; the
stoicism of Rome in a Seneca ; the asceticism and self- .
conquest of India in a Sakya-Muni, or its insight in a Krishna, i
or its longing for spiritual worship in a Ram Mohan Roy, ;
or its intense love and devotion to the God-Mother in a
Ramakrishna Paramahamsa, or its yearning for independence (
in a Mahatma Gandhi; the Chinese sense of duty in a |
Confucius ; the Arab energy of faith in a Mohammed. So ;
long as these souls continue to represent our moral and ?
spiritual impulses, none can depose them, none can remove !
them. Each is a principle of humanity/each a phase of the
divine reason, each is a spiritual principle personified.